

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

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After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hadhrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on:

GHIBBAT... SOME HADITHS (PART 1)

Alhamdulillah, Summa Alhamdulillah, today I continue my series of sermons on the subject of “*Ghibbat*” (backbiting, palavers, etc.). And like I told you, I come now with *Hadiths* on the subject.

We should know, even in the case of reporting *Hadiths*, that we should be very careful lest we do not report the words of the Holy Prophet Hazrat Muhammad (pbuh) in the right way. **For example :**

Hazrat Abu Huraira (ra) narrated that Hazrat Muhammad (pbuh) said that the worst people are those with two mouths. That is to say, he comes here and say something and then he goes elsewhere and reports another thing [i.e. not the original wordings]. In other words, he is a great hypocrite and a circulator [of news... i.e. gossipmonger/ tale-teller]. The translator is him who is hypocrite and a tale-teller as he is the one circulating the news on that person and telling it in a twisted manner. He uses such wordings which has not been originally spoken. He puts it in the way that he has understood it, even if the wordings may resemble and mean the same thing. But we should be very careful when doing translations; first of all we should say the exact translation and then we can state that it means

such and such things. [i.e. give the exact translation/ meaning of the original sayings, and then you explain what has been stated in the original saying].

That is why when we cross-check this *Hadith*, we find that those are not the exact wordings of Hazrat Muhammad (pbuh) – i.e. his *Hadith*. When we look at it closely, we find that these are indeed not the words he used. The *Hadith* is in fact like this:-

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, **“Verily, among the worst of people is one with two faces, he who comes with one face to these and another to those.”** (Bukhari, Muslim).

As for the conclusion we draw from this *Hadith*, despite the fact that the first choice of words used means nearly the same thing, i.e. double-face and two tongues, two mouths, but the exact wordings which have been used is: two faces.

Likewise, out of the context of the *Hadiths*, when a circulator readies himself (or herself) to spread some news (on someone), he either add to it or remove some words from the original talk of someone, and thus he change the actual meaning of the saying/ talk.

When we now analyse the *Hadith* where Hazrat Muhammad (pbuh) has mentioned that the worst kinds of people are those with two faces, this is because the curse of being double-faced remains linked with betrayal (betraying someone) and it becomes an integral part of it.

When we look at the circulation of news and gossip and tell-tales in a global way, we will find that much disorder is created because of those hearsays. Sometimes, it enters the fold of close family circle and sometimes it reaches till a point that family ties are broken, in such a way that it becomes difficult to connect them again.

Maybe all of us have witnessed such situations. For as long as I can recall, from the incidents which have been presented to my attention, I see that these two things are linked. The fact that this [evil/ bad conduct] is much more common among the women, so I present my apologies to the women [I am not pinpointing

anyone in particular], but I am only generally giving an example, despite the fact that among the men also there are many such occurrences.

Why do I say that this [bad habit] is found mostly in women? This is because whenever a woman discloses something about another woman, and when this news reach the subject of the gossip [i.e. the victim], the words have changed drastically, and when the victim hears this news about herself, she feels hurt, she is offended and even angry because of what has been said on her account – i.e. the words which actually reached her [even if it is not the original wordings]. So, the words, from the one who first uttered it, to the last one, i.e. the victim, the words have undergone so many changes, and became worst, much more bitter. It went around through the tongue of many people - who added to it - including the one who first heard of it, and who then shared it to others in her own words. Sometimes, it even happens that the same [original] words are shared around with many people till it reaches the victim [exactly like it had been disclosed], but the fact remains that those words such that [i.e. hurtful enough] to ruin the relations between those two people, i.e. the one who first said the news [as a secret to another one] and the targeted victim.

When the first person who hears the news [from the one who had propagated it], she makes the promise that: *"I will not tell this to anyone."* So, first of all, it is her the one who has two faces, that is to say, she hears something and then without hesitation, she spreads it around. She attacks that woman [i.e. the victim]. She breaks the promise she made. So, she became also two-tongued, and the one who originally propagated this news, she also was two-tongued as she broke an *Amaanat* (a trust). This is so because when she was present during a meeting, and when she heard such things, then all those talks [contained in the meeting] were an *Amaanat*. She [or anyone else for that matter, ladies and men] should not have propagated the matter. Even if request [from the head of the meeting] have been issued to propagate the matter or not, you [i.e. generally speaking] should not do it. Normally, when someone says something on the account of somebody else, especially if that thing is bad, he pines his hopes on you that you would not go around to spread this news. He puts his trust in you that you will not go tell this matter to anyone else, for if he had to say this, he would have said it personally to the concerned party, for he is the one who originally said such and such things about another person.

So, at the start itself, there is the display of two-facedness. When a second person hears this from the original speaker and then tell this to a third person, the latter then goes to say this to the subject of the conversation [i.e. the victim]. And when the victim comes forward to fight, in this case also it is a situation where there has been much display of double-tongueness. And the matter will be stretched more and more, where each person [who participated in the rumour mill] will say: "The one who has said this to you has lied. This is in fact what I have said..." And from there, there appears a third series of lies. And in lots of cases, even if he/ she has said such words, but when other people come to question him, he gives another signification to what he has said and he denies and belies the one who has said that it is him who has said such talks [i.e. he contradicts the reporter]. And then, the reporter will come and curse the propagator of the news and say: *"This is what indeed you have said."* The propagator will say: *"No, I have not said this!"*

So, one mouth becomes two mouths, and this shall continue in this way, and become worse and worse that it shall become difficult to make it become one mouth again [i.e. so many people will get to be involved in the rumour mill and the propagator of the news shall remain anonymous. It can also mean that it then becomes difficult to repair the issue. And in this havoc, great difficulty lies on the shoulders of the one who has to take a decision on the matter for all reports/testimonials have been reduced to pieces. And even if the reporter of the news will accept a part of what he has said, but he will insist that it was not what he meant when he said such and such things. *"When I told this, this is not what I meant but this is what I really meant..."*

This is also what today's politicians do. Upon each of their declaration they also portrait two faces, those poor chaps! So, the matter of double-facedness which Hazrat Muhammad (pbuh) has guard us against is really profound. Along with this [warning of our beloved prophet], many other ills of society is opened clearly before us, and which thus help us to find solutions for them. And the solution is that you should stay far away from listening to gossip or any other talks and reporting them to others, especially if those talks are reported in a deformed way.

Firstly, whenever you see some flaw in a brother or sister, then you should tell him yourself. It is then that the matter shall be that of only one mouth. And if when he [i.e. the subject with whom you shall talk to about his flaw] hears this, he gets anger, then it is possible that you have said this in a bad way. But generally if

you want to convey the news to him in a sympathetic/ friendly way, then there shall be no havoc.

And if ever there is a problem also, it is the one who heard [the words and propagated it] who is responsible. Or it can be the one who first told about the matter who is responsible. In appearance, it seems that you have said it with good intention but in fact in the heart you wanted to harm that person [i.e. the victim]. When the matter is stretched, it becomes important to analyse it. There are such kinds of people who comes to you to tell you that you have such and such flaw, and they tell you: *"I am telling you this as I am someone who always speaks the truth, and I am telling you the truth"*, but there is a convenient way to speak matters of truth!

And Hazrat Muhammad (pbuh) has shown us all the ways. There is not any aspect of our life about which he has not disclosed it to us openly and clearly. If there is a truth [on someone] which is bitter [and hurtful], then Hazrat Muhammad (pbuh) has warned against spreading such talks. Now if it concerns a false information, it becomes a false accusation, a blame. But the subject of palavers has a connection with truthful information, and it can even happen that in truthful statements falsehood enters which then falsifies it. But this is another subject. In fact, Hazrat Muhammad (pbuh) is saying that if someone is talking with another person about a truthful matter – a flaw – on a third person, the one who has said this information is true [in his assertions] and the second one who then goes about spreading that news is also true in his claim, BUT, the action of spreading/ propagating this information is VERY BAD and UGLY. It is such a repulsive deed that Hazrat Muhammad (pbuh) has referred to this matter in the following parable. It is as if someone had targeted and launched an arrow on someone's stomach, but the arrow missed its target and fell down near the feet of the targeted victim. But the reporter/ informer/ gossipmonger is like the one who picks up the fallen arrow and throw it in the stomach of that person. He tells the victim that the arrow was destined to pierce him. What right did he have to pick up the arrow and pierce that person? So, he is the greatest criminal. The first person who did this [i.e. the one who originally threw the arrow] may have done it in a moment of anger. He may have done it without realising what he was doing, whether it is licit for him to do so or not. His anger blinded him. But the talebearer is him who has done the crime coldly, intentionally, without any

reason. He thinks that as the words has already been said about that person, then: *"It is my duty to report it to him."*

So, Hazrat Muhammad (pbuh) has explained this very clearly and openly. He said that being true and honest is a very good thing but you should know how to use it. Hazrat Muhammad (pbuh) said that **the things that he said and which have a connection with the community are good and are a trust (Amaanat) for the community.** It then becomes your duty to propagate it to others. This is an aspect of an *Amaanat* which has connection with the good things that you hear and you spread the word around. But there is also another aspect to it, which is if you have heard someone in a meeting, you don't have the right to go and divulge it to others without the permission of the one who has said such things. Hazrat Muhammad (pbuh) has also classified this as an *Amaanat*. He said that the subject-matters/ talks which have been said in a meeting becomes an *Amaanat*. Even if you have been informed or not about whether that talk was an *Amaanat* or not, it remains an *Amaanat* anyway. The Hadith to which I am referring is found in Tirmidhi, *Kitab-ul-Birr*.

Jabir bin Abdullah (ra) narrated that Hazrat Muhammad (pbuh) has said: *"When a man narrates a narration, then he looks around, then it is a trust."* Which means to say that when someone is saying something and then his attention is interrupted or attracted by something else and did not finish what he was saying, and he did not the opportunity to tell you all that he had to say, to confirm whether it is something which you have the right to relate to others or not, then this half-talk is also an *Amaanat*. And if it is an *Amaanat*, then you should keep it and not divulge it to anyone without his permission.

So, this is a general principle, but concerning that which I am saying, it is for your own good that I am saying this. Then, all that I have said [officially & publicly] becomes an *Amaanat* for all the nation. Thus, all those who hears it [i.e. the official talk, declaration, matters which should be shared] have the duty to report it [in the right way] to those who were absent. So, in both cases, the same word has been used: *Amaanat*. But the meaning is different.

The subject-matters/ talks in everyday meetings remains an *Amaanat*, and you don't have the right to divulge it without permission. Sometimes [more specifically in the past] I have witnessed that all the small talks which we used to

say, without any formality at the time of having food, went out because of some people who were present at that time. And they deformed those talks, and these words went on and went [kept on changing from mouth to mouth]. I was personally surprised by all this, and thought over: “*When did I ever said such things?*” Then, I came to know that at the time of having food, I have said a thing – which was confidential: not appropriate to be known to the public – because in that which I said, people not connected with our Jamaat was involved. Thus, it would be inappropriate for me – without their permission – to make this known to others [in an official way] lest they may be hurt by all this. And what has been said was not wrong at all. It was not such words which was backbiting them. No! But it was nevertheless an *Amaanat* with me but other people heard it and propagated it to others. And when they propagated this, they propagated it in a deformed way. This showed how evil was the intention of such people and it showed the pleasure they took in propagating such talks, which was falsified, and those acts of theirs spoke volumes about their character. They were people who were naturally double-faced and double-tongued. They sought to attract attention on them by inventing such kinds of talks so that people may listen to them. Thus, they add lots of falsehood to it to exaggerate the matter. They stoop very low and what is more astonishing is that other people prefer to listen to their falsehoods. They take pleasure in listening to those [evil-minded] misinformers and believe in their falsehoods. As for the words of truth, they do the deaf and say that those truths are false. Thus truth becomes falsehood in their sight and they take falsehood as truth.

See the level to which the Jamaat Ahmadiyya of Mauritius has fallen in this era [today] when an *ex-so-called Amir* sent a report in the year 2000 ; such a report which was filled with lies. Some members of the *Majlis-e-Amila* of the Mauritius branch supported those falsehoods and enable these lies to reach the late fourth Caliph (Hazrat Mirza Tahir Ahmad). Those who were around him – among them there was a Mauritian who took himself as the caliph, and there was also the *Additional Wakilut-Tabshir* – lend a support to all those big lies and gave way to hatred, and thus a *Khalifa* whom Allah had given two ears to listen to both parties, but there and then he did not listened to us, but rather ousted us from the Jamaat [*Nizam-e-Jamaat*]. Now see where lies, double-facedness, two tongues have led the Jamaat Ahmadiyya; see the consequences of all those who lent a helping hand to those lies! So, beware not to become like these people.

Next week, *Insha-Allah*, I shall continue on the same subject of this [today's] Friday Sermon.

ANNOUNCEMENTS

1. By the grace of Allah, since I returned to Mauritius from my visit to Madagascar, with the several works done there and which I mentioned in last week's Friday Sermon – 22 November 2019, I have received several messages throughout the world, wherever my disciples are found and they expressed their happiness in an extraordinary way, so much so that I was very touched by it all.

Alhamdulillah Summa Alhamdulillah, they are people who have great love for Allah (swt) and His Khalifa (i.e. the Khalifatullah). There are many who have expressed their feelings, their love, and appreciation, as well as the wish to have Allah's Chosen One in their countries, to visit and stay with them whereby they also can benefit from the presence of a Messenger of Allah amidst them.

To reply to all my dear disciples around the world [in the different countries worldwide] who sent me those messages, I have thought about replying to them today after my Friday Sermon on "*Ghibbat*" [i.e. in the present announcement].

It is really touching to read those messages and it saddens me to state that it is very difficult – I will not say impossible but verily very difficult – for me to come and visit you. There are some who told me: *"You came only one time, and see how many years have gone by, and you did not come to see us again"* and others say: *"O Khalifatullah, we have believed in the Divine Manifestation and accepted you as the Caliph of Allah of this era. You have not even yet come to visit us and we are waiting for your coming with impatience. We also want to have this divine blessing to have the beloved Khalifa of Allah among us. O Huzur, when are you coming? Tell us, come visit us!"*

So, I am touched by all this, and it makes my eyes and heart filled with tears [with joy] but I need to say that it is not that easy as our Jamaat, i.e. the Jamaat Ul Sahih Al Islam is a Jamaat where our members throughout the world are poor. There are many among them who do not have a job, and it is very difficult for them to feed themselves as well as their families. Now, on the subject of financial sacrifice, few contribute [because of this problem].

On a personal level, I need to say [make you understand] that I live on the inheritance left to me by my parents [father and mother], and *Alhamdulillah Summa Alhamdulillah*, with this inheritance, I have expenses and payments to do. There is my own expense, as well as that of my family, and *Alhamdulillah*, in this little money, Allah (swt) has put so much *Barakat* (blessings) and I am able to spend in the path of Allah as well. In these expenses [for the cause of Allahb], there is *Khidmat-e-Khalq*, expenses for the programmes of the Jamaat, payments of air tickets (with my own money) to visit the different countries and my disciples and do the works of Allah. There are countries in which mosques have to be built – not just one country, like you have seen on our website and youtube – as well as Madrassa, schools, libraries. Our members – in very poor countries – cannot afford to spend in the way of Allah [do financial sacrifice]. But I make an appeal to all of you, those who wish to contribute in the path of Allah, you are welcome to contribute.

Moreover, there are also publication costs for the publication of all my books, the newsletters, the *Al-Azim Tafsir'ul Quran* etc. – The list is very long. But I need to say that despite all these restrictions, we do find the grandeur of Allah [the greatness of Allah] manifest and like the revelation which Allah (swt) had revealed to me [at the beginning of the Divine Manifestation] says: **“Even if the world leaves you tomorrow, but Allah is with you, ALL is with you, but if the world is with you, and Allah is not with you, nothing is with you.”**

This is the revelation, *Alhamdulillah*, and I need to say that I am very grateful to my father and mother for the inheritance that they had left for me. I pray a lot for them, may Allah (swt) reward them enormously in the hereafter. May Allah give them the *Jannat-ul-Firdaus*. *Ameen*. If they were still here today, I am 100% sure that they would have been with me and believed in my claim. I am telling this more specifically for my dad because he left this world even before Allah raised me as His servant; as for my mother, she believed in me and has always supported me, *Alhamdulillah, Summa Alhamdulillah*.

So, my dear disciples, kindly understand me [understand me well] as here, the air tickets are very expensive. And there is no direct flight. Sometimes, two or even three flights are needed and this is very expensive for me. So, pray [make *duahs*] that Allah continues to bless this Jamaat and we get such people whom Allah shall

bless spiritually as well as materially to contribute and help enormously in the cause of Allah, and whereby Allah shall put His blessings in their works and business, and this can fill the treasury of the Jamaat and give the Jamaat lots of relief [in terms of financial support]. *Insha-Allah, Ameen.*

2. By the grace of Allah, by His immense grace, more and more people from Africa is recognizing [and believing in] the truth, and recently – this week itself, we have got two new dynamic people who have integrated the Jamaat in one of the countries of Africa. And it is very sad to say that the Jamaat Ahmadiyya upon hearing about the conversion of one of them [from the mouth of our new member himself – I will not mention his name as this is an *Amaanat*, and when I shall receive his permission, it is then that I shall share his name with you], they began to persecute him through his brother who is a university student. The Jamaat Ahmadiyya was paying for his studies and even if the student is still found in the Jamaat Ahmadiyya [mainstream], but due to the fact that his brother has recognized the truth [of the advent] of the Khalifatullah and the Divine Manifestation of this era, so the Jamaat Ahmadiyya has refused to pay for the studies of his brother who is still in the Jamaat there. Is there any logic in that? They seek in putting pressure on my disciple whereby they want to pitch the Jamaat [Ahmadiyya] and his family against him just because he has integrated the Jamaat Ul Sahih Al Islam. See to what baseness they have fallen! Where has “**La-Ikrah Fid-Deen**” [No compulsion in religion] gone?

Today, the administration of the Jamaat Ahmadiyya is double-faced. On one hand, it presents itself as *peace-loving*, i.e. those who preaches peace whereas they keep another face – I am speaking more specifically about those who are corrupted and who are now at the head of the Jamaat, where they persecute people and their families because of faith. What a shame for them! The machine of Allah is on in Africa and elsewhere in the world wherever His sincere servants are getting persecutions and are undergoing all kinds of pressure because of their faith. *Insha-Allah*, it is Allah Who will be victorious in this affair – “**Laa Ghaliba Illallah**”. I tell my disciples, especially the new members of the Jamaat Ul Sahih Al Islam, do not be discouraged, do not lose your breath, reflect on the persecutions which our master Hazrat Muhammad (pbuh) had to undergone, him as well as his family and the believers, and today also, all the persecutions which the Khalifatullah has had to undergo. I tell you, keep firm. Through this, you have been able to see the true face of the *Mullahs* in the today’s Jamaat Ahmadiyya.

They are such people who have corrupted the teachings of Islam, those same teachings which Hazrat Muhammad (pbuh) and Hazrat Mirza Ghulam Ahmad (as) came to teach.

May Allah protect you and your families, give you courage and support you through the *Ruh'il-Quddus*, and may Allah maintain your faith firm in the truth which He has bestowed on you in this present century, a truly blessed century, and it is only the "*Ulul-al-Baab*" (those endowed with intelligence) who will understand this. *Insha-Allah, Ameen.*